The Dharma

Dr. Paul Carus

पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या ....   आगत संख्या..........

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।



THE LAMP OF ENLIGHTENMENT.

The Dharma

or

The Religion of Enlightenment

An Exposition of Buddhism

by

Dr. Paul Carus

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The Dharma.

INTRODUCTION

THE SYMBOL OF THE LAMP

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THE SYMBOL OF THE LAMP

BUDDHISM has rightly been called the religion of enlightenment, for the basic plan of the faith is to be guided by wisdom, illustrated by the light that is shed on our path, enabling us to make sure and firm steps. Hearers of the Word, as soon as converted, are generally reported to utter the following confession:

"Excellent, O Lord! this is excellent! As one raises what has been thrown down, or reveals what has been hidden, or tells the way to him who has gone astray, or holds out a lamp in the darkness that those who have eyes may see the objects, just even so has the Doc-

trine been made clear by the Lord in manifold exposition. And I, even I, take refuge in the Lord, his Doctrine and his Order. May the Lord receive, as a lay-disciple, from this day forth as long as life endures, me who have taken refuge (in him)."

[Abhikkantam bhante abhikkantam bhante, seyyathâ pi bhante nikkujjitam vâ ukkujjeyya paticchannam vâ vivareyya mûlhassa vâ maggam âcikkheyya andhakâre vâ telappajjotam dhâreyya cakkhumanto rûpâni dakkhintîti, evam evam Bhagavatâ anekapariyâyena dhammo pakâsito esâham bhante Bhagavatam saranam gacchâmi dhammañ ca bhikkusanghañ ca, labheyyâham Bhagavato santike pabbajjam labheyyam upasampadan ti.]

When the Buddha died, he inculcated adhesion to the truth, the Dharma (in Pâli *dhammo*), but did not insist on obedience to the detailed regulations of the Order; on the contrary, he said that the members of the Order, whenever they saw fit to do so, should be at liberty to abolish them all, insisting at the same time upon their adhesion to Discipline

(*Vinayo*) in the larger sense. The Buddha meant to say that the regulations are temporary only, made for special purposes, to suit definite conditions; but the case is different with regard to truth, the basis of all religion and conduct, its application formulated by the Buddha in his Doctrine and Discipline which in Pâli are written as one word: *Dhammavinayo.* Yet even here he does not mean his disciples to accept any theory on trust, not even on his own authority, but requests them to rely on themselves and to be lamps unto themselves. He said:

"Anando, dwell as lamps unto yourselves [literally, self-lamps or self-islands, for *lamp* and *island* are the same word in Pâli], refuges to yourselves, having no one else for a refuge; [be] lamps of religion (*dhammo*), religious refuges, having no one else for a refuge." (*Book of the Great Decease,* Chap. 3.)[1]

[1] Translation by Mr. Albert J. Edmunds of Philadelphia, the translator of the *Dhammapada* (*Hymns of the Faith*).

The lamp has thus become a significant symbol in Buddhism, and in one of the Buddhist parables we are told that the light of lamps possesses the mysterious quality that by lighting other lamps with its flame it loses none of its own radiance or usefulness.[2] To divulge the doctrine is one of the main duties of Buddhist disciples, and by spreading "the good doctrine," *saddhammo,* or "the glorious doctrine," the *Kalyâno dhammo* (as Buddha calls his religion) far from sustaining any loss, we can only be benefited. Here the saying becomes literally true, that "by giving, we gain; by scattering, we lay up treasures; by imparting wealth, we grow rich."

The idea of light as an emblem of the religion of enlightenment has found a beautiful expression in one of the Gandhâra sculptures which is reproduced in our frontispiece from a photograph. We see a teacher holding up a lamp and a disciple looking up at it in a reverential attitude and with folded hands.

[2] ***Gospel of Buddha,*** **p. 168.**

PART I

TWELVE ARTICLES CHARACTERISTIC OF BUDDHISM.

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THE FOUR NOBLE TRUTHS.

DHARMA means truth, especially religious truth, or briefly, religion. The Dharma taught by the Buddha (the Enlightened One) and held by the Sangha (the Buddhist Brotherhood) is formulated in four statements, called "the four noble truths."

The first noble truth is on the existence of suffering.

Birth is suffering, old age is suffering, disease is suffering, and death is suffering. Sad it is to be joined with that which we abhor. Sad is the separation

from that which we love, and sad is the craving for that which cannot be obtained.

The second noble truth is on the origin of suffering.

The origin of suffering is desire. It is that lust of becoming which, leading from incarnation to incarnation, begets the illusion of self. It is that thirst for pleasure which finds delight here and there and is constantly clamoring for satisfaction. It is the craving for the gratification of the senses, the clinging to life for the sake of self; the longing for self-destruction for the sake of escape; or, briefly, all cleaving to self and selfishness.

The third noble truth is on the emancipation from suffering.

The emancipation from suffering is accomplished by the utter cessation of lust, of craving, of thirst. He who abandons all lust, all craving, all thirst, will be free from passions and cut himself off from all thought of self. Thus he

will be emancipated from the origin of suffering.

The fourth noble truth is on the eightfold path that leads to the emancipation from suffering.

The eightfold path is (1) right comprehension; (2) right aspirations; (3) right speech; (4) right conduct; (5) right living; (6) right endeavor; (7) right self-discipline; and (8) the attainment of the right bliss.

There is salvation for him whose self disappears before Truth, whose will is bent upon what he ought to do, whose sole desire is the performance of his duty. His interest is in that which endures, not in that which is transient. He lives, but does not cling to life, and thus, when he dies, death does not touch him.

He who is wise will enter the path and make an end of suffering.

AVOIDING THE TEN EVILS.

By ten things all acts of living creatures become bad, and by avoiding ten

things they become good. There are three evils of the body, four evils of the tongue, and three evils of the mind.

The evils of the body are murder, theft, and adultery; of the tongue, lying, slander, abuse, and gossip; of the mind, envy, hatred, and error.

Therefore the Buddha said:

I. Kill not, but have regard for life.

II. Steal not, neither rob; but help everybody to be master of the fruits of his labor.

III. Abstain from impurity, and lead a life of chastity.

IV. Lie not, but be truthful. Speak the truth with discretion, fearlessly and with a loving heart.

V. Invent not evil reports, nor repeat them. Carp not, but look for the good sides of your fellow-beings, so that you may with sincerity defend them against their enemies.

VI. Swear not, but speak with propriety and dignity.

VII. Waste not your time in gossip, but speak to the purpose or keep silence.

VIII. Covet not, nor envy, but rejoice at the good fortune of others.

IX. Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with impartial and unlimited kindness.

X. Free your mind from ignorance and seek to learn the truth, especially in the one thing that is needful, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent, and errors will lead you astray so that you shall not find the noble path that leads to emancipation.

THE THREE CHARACTERISTICS.

These truths are stated in the *Anguttara Nikaya* (III, 134) in the following words:

"Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all conformations are transitory. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he an-

nounces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all conformations are transitory.

"Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all conformations are suffering. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all conformations are suffering.

"Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all conformations are lacking a self. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all conformations are lacking a self."

THE UNCREATE.

We read in the *Udana* (D. M. Strong's translation, p. 112) that the Blessed One breathed forth this solemn utterance:

"There is, O priests, a state where there is neither earth, nor water, nor heat, nor air; neither infinity of space, nor infinity of consciousness; nor nothingness; nor perception nor non-perception; neither this world nor that world, both sun and moon.

"That, O priests, I term neither coming, nor going, nor standing; neither death nor birth. It is without stability, without procession, without a basis; that is the end of sorrow.

"It is hard to realize the essential, the truth is not easily perceived; desire is mastered by him who knows, and to him who sees aright all things are naught.

"There is, O priests, an unborn, unoriginated, uncreated, unformed. Were there not, O priests, this unborn, unoriginated, uncreated, unformed, there would

be no escape from the world of the born, originated, created, formed.

"Since, O priests, there is an unborn, unoriginated, uncreated, unformed, therefore is there an escape from the born, originated, created, formed."

BUDDHA'S HYMN OF VICTORY.

There is a stanza in the *Dhammapada*, 153-154, which reads as follows:

"Through many births I sought in vain
The Builder of this House of Pain.
Now, Builder, thee I plainly see!
This is the last abode for me.
Thy gable's yoke, thy rafters broke.
My heart has peace. All lust will cease."

LAW OF CAUSATION.

"The Buddha has the causes told
Of all the things that spring from causes.
And further the great sage has told
How finally all passion pauses."

Mahavagga, XXIII.

THE BEST STATE OF MIND.

"Do not deceive, do not despise
Each other, anywhere.
Do not be angry, nor should ye
Secret resentment bear;
For as a mother risks her life
And watches o'er her child:
So boundless be your love to all,
So tender, kind, and mild.

"Yea, cherish good-will right and left,
All round, early and late,
And without hindrance, without stint,
From envy free and hate,
While standing, walking, sitting
down,
Whate'er you have in mind,
The rule of life that's always best
Is to be loving-kind."

From the Metta Sutta in *Sutta Nipâta,* section 8, lines 147-150.

THE TWELVE NIDANAS.

The twelve nidânas appear in the *Samyutta Nikaya* as follows:

"On ignorance depends karma;

"On karma depends consciousness;

"On consciousness depends name and form;

"On name and form depend the six organs of sense;

"On the six organs of sense depends contact;

"On contact depends sensation;

"On sensation depends desire;

"On desire depends attachment;

"On attachment depends existence;

"On existence depends birth;

"On birth depend old age and death, sorrow, lamentation, misery, grief, and despair. Thus does this entire aggregation of misery arise.

"But on the complete fading out and cessation of ignorance ceases karma;

"On the cessation of karma ceases consciousness;

"On the cessation of consciousness cease name and form;

"On the cessation of name and form cease the six organs of sense;

"On the cessation of the six organs of sense ceases contact;

"On the cessation of contact ceases sensation;

"On the cessation of sensation ceases desire;

"On the cessation of desire ceases attachment;

"On the cessation of attachment ceases existence;

"On the cessation of existence ceases birth;

"On the cessation of birth cease old age and death, sorrow, lamentation, misery, grief and despair. Thus does the entire aggregation of misery cease."

NIRVANA.

We read in the *Nidhanakatha*:

" 'By what can every heart attain to lasting happiness and peace?'

"And to Him whose mind was estranged from sin the answer came:

" 'When the fire of lust is gone out, then Peace is gained; when the fires of hatred and delusion are gone out, then Peace is gained; when the troubles of mind, arising from blind credulity, and all other sins, have ceased, then Peace is gained!' "

THE THREE EVIDENCES OF TRUE RELIGION.

Commit no wrong but good deeds do
And let thy heart be pure.
All Buddhas teach this doctrine true
Which will for aye endure.

Dhammapada, 183.

PREACH THE DOCTRINE THAT IS GLORIOUS.

We read in the *Mahâvagga* (I, II) that the Tathâgata, the Blessed One, the Holy Buddha, said to his disciples:

"Go ye now, O disciples, and wander forth for the benefit of the many, for the welfare of mankind, out of compassion for the world. Preach the doctrine which is glorious in the beginning, glorious in the middle, and glorious in the end, in the spirit as well as in the letter. There are beings whose eyes are scarcely covered with dust, but if the doctrine is not preached to them they cannot attain salvation. Proclaim to them a life of holiness. They will understand the doctrine and accept it."

THE SEVEN JEWELS OF THE LAW.

Seven are the jewels of the law which when united form the bright diadem of Nirvâna:

(1) Purity; (2) calmness; (3) compre-

hension; (4) bliss; (5) wisdom; (6) perfection; and (7) enlightenment.

They manifest themselves in seven ways.

(1) In earnest meditation; (2) in the great struggle against sin; (3) in the aspiration for saintship; (4) in moral power; (5) in producing the organs of spiritual sense; (6) in wisdom; (7) in righteousness.

* * *

I. There are *four earnest meditations on impermanence*: (1) the meditation on the body; (2) the meditation on sensation; (3) the meditation on ideas; and (4) the meditation on the nature of things.

The four earnest meditations are practised to teach the emptiness of all individual existence. All forms of individual existence considered as individuals, are transient, the body, the sensations, the mind, and the factors of being; none of them constitutes a permanent self; in none of them can be sought the purpose and aim of life. When considered in

themselves we find them impermanent, impure, and disgusting.

Hence the four earnest meditations teach us: (1) bodily impurity; (2) the dangers that lurk in sensuality; (3) the illusions of the mind; and (4) the instability of all compound things. Salvation consists not in clinging to any of these four things, but in devoting life to the attainment of enlightenment.

II. There is *a fourfold great struggle against sin*: (1) the struggle to prevent sin from arising; (2) the struggle to put away sin that has arisen; (3) the struggle to produce goodness that does not as yet exist; and (4) the struggle to increase the goodness that exists.

III. There are *four roads to saintship* which must be united to earnest meditation and to the struggle against sin. They are: (1) the will to acquire saintship; (2) the necessary exertion; (3) a thorough preparation of the heart; and (4) self-discipline.

IV. There are *five moral powers*: (1) self-reliance; (2) indefatigableness; (3)

watchfulness; (4) concentration; and (5) self-control.

V. To the five moral powers, as the functions of the soul, correspond the *five organs of spiritual sense*. They are: (1) faithfulness; (2) activity; (3) thoughtfulness; (4) attention; and (5) discretion.[3]

VI. There are *seven kinds of wisdom*: (1) energy; (2) thought; (3) contemplation; (4) investigation; (5) cheerfulness; (6) repose; and (7) serenity.

VII. Righteousness is attained by entering the eightfold path that leads to the cessation of suffering, consisting (as stated above) in: (1) right comprehension; (2) right aspirations; (3) right speech; (4) right conduct; (5) right living; (6) right endeavor; (7) right self-discipline; and (8) the attainment of the right bliss.

[3] Although the fourth and fifth of the jewels are distinguished as "the five moral powers" and "the five organs of spiritual sense," their names in Pâli are in both cases the same. Our translation gives our interpretation. The fifth jewel consists of the faculties that correspond

PALI FORMULAS.

The Praise of Wisdom.

Namo bhagavatyâ ârya-prajñâ-pâramitâyâi!

The Refuge Formula.

Buddham saranam gacchâmi.
Dhammam saranam gacchâmi.
Sangham saranam gacchâmi.

The Call.

Samantâ cakkavâtesu
Atthâgacchantu devatâ
Sad-dhammam muni-râjassa
Sunantu sagga-mokkha-dam.

The Five Precepts.

Pânâtipâtâ veramanî sikkhâpadam.
Adinnâdânâ veramanî sikkhâpadam.
Abrahmacariyâ veramanî sikkhâpadam.
Musâvâdâ veramanî sikkhâpadam.
Surâ-meraya-majja-pamâdatthânâ sikkhâpadam.

to analogous activities enumerated under the heading of the fourth jewel.

The Three Characteristics.

Sabbe sankhârâ aniccâ,
Sabbe sankhârâ dukkhâ,
Sabbe sankhârâ anattâ.

The Substance of the Doctrine.

Ye dhammâ hetuppabhavâ,
Tesam hetum tathâgato âha,
Tesañ ca yo nirodho,
Evam vâdî mahâsamano.

The Praise of the Enlightened One.

Namo tassa Bhagavato Arahato sammâ-sambuddhassa.

PART II

THE ABHIDHARMA OUTLINED.

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KARMA.

ABHIDHARMA is the Buddhist philosophy which explains the nature of existence and especially of the soul. Its cardinal tenet has been called "the law of Karma."

Karma (Pâli, *kamma*) means deed, and every deed is a definite form of activity.

Mr. Warren[1] says, "the word 'Karma' covers two distinct ideas, namely, the deed itself and the effects of that deed in modifying the subsequent character and fortunes of the doer."

While the doing of a deed is transient, its form is permanent. The sight of an object, the thinking of a thought, the

[1] *Buddhism in Translations*, Harvard Oriental Series, Vol. III.

performance of an act, all these things pass away, but they leave traces which endure. The products of a man's work in the outside world are of great importance, but more important still are traces that remain in his mind. They are called in Sanskrit *samskâras,* in Pâli *sankhâras,* words which are translated "conformations," and mean "memory-structures, dispositions, soul-forms."

The character of a man consists of his samskâras, which are the product of his Karma.[2]

All beings originate through Karma, they are inheritors of a peculiar Karma, belong to the race of their special Karma, and are kin to it. Each being is determined by its own Karma. It is Karma which produces all differences and divisions.[3]

[2] The same truth in terms of Western science is expressed in a brilliant and concise exposition by Prof. E. Hering in his essay *On Memory.* (Chicago, The Open Court Publishing Co., 1895.)

[3] *Questions of King Milinda,* Sacred Books of the East, XXXV, p. 101.

Huxley expresses the same truth as follows: "Everyday experience familiarizes us with the facts which are grouped under the name of heredity. Every one of us bears upon him obvious marks of his parentage, perhaps of remoter relationships. More particularly, the sum of tendencies to act in a certain way, which we call 'character,' is often to be traced through a long series of progenitors and collaterals. So we may justly say that this 'Character'—this moral and intellectual essence of a man—does veritably pass over from one fleshly tabernacle to another and does really transmigrate from generation to generation. In the new-born infant, the character of the stock lies latent and the Ego is little more than a bundle of potentialities. But, very early, these become actualities; from childhood to age they manifest themselves in dulness or brightness, weakness or strength, viciousness or uprightness; and with each feature modified by confluence with another character, if by nothing else, the charac-

ter passes on to its incarnation in new bodies.

"The Indian philosophers called character, as thus defined, 'karma.' It is this karma which passed from life to life and linked them in the chain of transmigrations; and they held that it is modified in each life not merely by confluence of parentage, but by its own acts.

"In the theory of evolution, the tendency of germ to develop according to a certain specific type, e. g., of the kidney-bean seed to grow into a plant having all the characters of *Phaseolus vulgaris* is its 'Karma.' It is the 'last inheritor and the last result' of all the conditions that have affected a line of ancestry which goes back for many millions of years to the time when life first appeared on the earth. . . . . The snowdrop is a snowdrop and not an oak, and just that kind of a snowdrop, because it is the outcome of the Karma of an endless series of past existences." (*Hibbert Lectures*, p. 114.)

SAMSKARA.

A few quotations will render the term samskâra clear.

Prof. Richard Garbe says (*Mondschein der Sâmkhya Wahrheit*, p. 14): "With the Sâmkhyas the term samskâra means 'disposition,' the existence of which is explained as being due to the impressions which experiences, perceptions, sensations, etc., of the present and of former existences produce in the inner organ..... It is that which makes that which exists such as it is."

Professor Oldenberg says (English translation of his *Buddha*, p. 242): "The word Sankhâra [Sanskrit *samskâra*] is derived from a verb which signifies to arrange, adorn, prepare. Sankhâra is both the act of preparation and that which is prepared; but these two coincide in Buddhist conceptions much more than in ours, for to the Buddhist mind the made has existence only and solely

in the process of being made; whatever is, is not so much a something which is, as the process rather of a self-generating and self-again-consuming being."

Considering the fact that samskâra is a term which has reference to organized life alone and not to formations of inorganic substances, the Buddhistic usage of identifying a function with that which functions is quite legitimate, for the eye is the organ of sight and as such it is the activity of seeing. The eye is a product of the inherited habit of seeing. It consists in sight-dispositions. It is the function of seeing incarnated in the organ of seeing.

Oldenberg translates *samskâra* (Pâli *sankhâra*) in German by *Gestaltung*, rendered by his translator into English as "confection." We prefer the translation "conformations," or simply "forms." If there is any need to render the term more specific, it may be translated by "deed-forms" or "soul-forms."

SKANDHAS.

A synonym of sankhâra is *skandha,* which means originally the trunk of a tree, the shoulders, and then a body, or organism, or aggregate of any kind, a multitude or mass. It is a technical term of great importance in Buddhist philosophy and is commonly (although not accurately) translated by "elements" or "attributes of being."

There are five skandhas (Pâli *khandha*): *(1) rûpakkhandha,* (2) *vedanâkkhandha,* (3) *saññâkkhanda,* (4) *sankhârakkhandha,* (5) *viññânakkhandha.* They refer to the five domains of (1) materiality, (2) sensation, (3) perception, (4) discrimination, and (5) consciousness. These five skandhas embrace all the attributes of living beings.

The first skanda (*rûpa*) is commonly translated by "form" but we must know that *rûpa* always refers to the form of material bodies, and thus may more appropriately be called the domain of

corporeality. It most certainly does not refer to "pure form" because the domain of pure form, of the Platonic ideas, the eternal types of being, of the gods, of ideals, etc., is designated by *arûpa,* or that which possesses no corporeal shape.

The second skandha is sentiency, sense-activity or feeling.

The third skandha is perception which originates when a sensation is properly referred to, and subsumed under, and classified with the memory images of prior sensations of the same kind. As a result we have percepts, or memory images of generalizations.

The fourth skandha, due to the interaction of percepts, constitutes mentality, i. e., judgment, discrimination, and kindred operations of abstract thought.

The Pâli word *sankhârakkhandha,* which denotes the fourth skandha, is a compound of the plural of sankhâra (Sanskrit *samskâra*) here used in a specific sense as the aggregate of discrimination, i. e., that mental faculty which analyzes and discriminates.

By mental operations the sentiency of an organism is raised to a high degree of clearness, called consciousness, and this is counted the fifth skandha.

* * *

A third synonym of both sankhâra and skandha, but in a more general sense, is the word *dharma* (Pâli *dhammo*).

Etymologically the word dharma is the same as the Latin *forma*, and it possesses two distinct meanings. First, it denotes any material or bodily form; and secondly, the norm or law that governs the formation of bodily forms. In the second sense it has acquired the meaning of religion or truth. In the former sense it frequently means anything that has concrete existence or is possessed of bodily form.

THE THREE CHARACTERISTICS.

The significance of the term "conformation" becomes apparent in the doctrine of the three characteristics which may truly be said to describe the general

tendency of Buddhism. These are three statements which declare that all conformations, or compound things (i. e., samskâras, or skandas, or dharmas) are

1. transient,
2. subject to suffering,
3. lacking an âtman (Pâli *attan*), an enduring ego or self.

These are the three statements referred to as the *tilakkhanam* or three characteristics.

All actual things are compound in their nature; they are possessed of definite forms and consist of parts which can be divided or separated into their constituents. Being aggregates, they cannot be permanent; they are subject to change and will sooner or later be dissolved. Every origin implies an end, and birth necessitates death. This is the first characteristic.

Further, while in our bodily incarnation we may at present enjoy life, we should know that we are subject to being joined to what is unpleasant and to being separated from what is pleasant.

In other words, we will sooner or later experience sufferings, old age and death. Some changes are pleasurable, others painful, and the latter are inevitable. Suffering is an inalienable feature of existence. This is the second characteristic.

The third characteristic involves the much mooted question of things-in-themselves. We must know that when several parts constitute a whole, the unity of it originates by composition; which means that an organism, or any other compound thing, is produced through the interrelation of its constituents. There are no independent things in themselves, independent of their parts; there are no âtmans, i. e., permanent selfs, which are, and have been, and will remain forever what they are now.

The idea is that all compounds are transitory because subject to change; are harassed by suffering, because they are liable to be joined to things unpleasant and disjoined from things pleasant;

and that their construction is a mere combination, the unity being produced through composition. A compound is a thing but not a thing-in-itself. The unity which originates by the cooperation of parts does not exist in itself, independent of its parts, as a permanent self or âman, which word in this very sense has become a most important term in the nomenclature of ancient Brahmanism.

These three truths so vigorously insisted upon are stated with solemn impressiveness in the *Anguttara Nikaya* (III, 134) in the following words:[4]

"Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all conformations are transitory. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it

[4] I follow mainly the translation of Henry C. Warren, *Buddhism in Translations*.

clear, that all conformations are transitory.

"Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all conformations are suffering. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear that all conformations are suffering.

"Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all conformations are lacking a self. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all conformations are lacking a self."

A terse formulation of the tilakkhanam, the doctrine of the three charac-

teristics, reads in its briefest form in the original Pâli:

> "*sabbe sankhâra anicca,*
> *sabbe sankhâra dukkha,*
> *sabbe sankhâra anatta.*"

THE STANZA OF ASHVAJIT.

The doctrine of the three characteristics is also expressed in other Buddhist formulas, which insist on the general truth that everything that originates must come to an end, that everything that is born has to die, that everything that comes to existence will have to cease, that there is nothing permanent in Samsâra, the world of corporeal existence; and this truth is poetically expressed in a quatrain frequently inscribed upon Buddha statues as the essence of the doctrine, and known as the stanza of Ashvajit (Pâli, Assaji).

In the *Mahâvagga* (Sections 23-24)[5]

[5] *Sacred Books of the East,* Vol. XIII, pp. 144-151. Compare also the Chinese translation of the Buddhacharita, the *Fo-Sho-Hing-Tsan-King* IV, 17 (*S. B. E.,* XIX, pp. 193 ff.) and other sacred books of the Buddhists.

we read about the conversion of Shâriputra and Maudgalyâyana,[6] two Brahmans who led a religious life as wandering ascetics, both bent on attaining enlightenment and reaching Nirvâna. And it happened one day that Shâriputra saw in the streets a young ascetic going from door to door begging for alms. He kept his eyes modestly to the ground and showed such a dignified deportment that Shâriputra thought to himself: "Truly, this monk is a saint. He is walking on the right path. I will ask him in whose name he has retired from the world and what doctrine he professes."

The young ascetic's name was Ashvajit, and on being asked as to his faith and the doctrine of his master, he said: "I am a disciple of the Buddha, the Blessed One, the Sage of the Shâkya, but being a novice, I cannot explain the

[6] Upatissa is commonly called after his mother, Shari, the son of Shari or Shâriputra (Pâli, *Sâriputta*), and Kolita, after his family, Maudgalyâyana (Pâli, *Moggallâna*).

details, I can only tell the substance of the doctrine."

Said Shâriputra: "Tell me, O venerable monk, the substance. It is the substance I want."

And Ashvajit recited the stanza:

"Of all objects which proceed from a cause, the Tathâgata has explained the cause, and he has explained their cessation also; this is the doctrine of the great Samana."

Having heard this stanza, Shâriputra obtained the pure and spotless eye of truth and said: "Now I see clearly, whatsoever is subject to origination is also subject to cessation. If this be the doctrine I have reached the state to enter Nirvâna which heretofore has remained hidden to me."

Shâriputra went to Maudgalyâyana and told him, and both said: "We will go to the Blessed One, that He, the Blessed One, may be our teacher."

When the Buddha saw Shâriputra and Maudgalyâyana coming from afar, he said to his disciples: "These two monks

are a highly auspicious pair," and they became (not unlike the Christian James and John whom Jesus called Boanerges) the most energetic followers among his disciples.

THE SIGNIFICANCE OF ASHVAJIT'S STANZA.

The stanza recited by Ashvajit has become famous throughout the Buddhist world and is inscribed under many Buddha statues, and also in rock inscriptions, but its meaning cannot be as clear to later born generations and to Western people as it was to Shâriputra. How can a simple statement as to the efficiency of causation have so great a significance?

Obviously we have to consider the stanza in the light of the doctrine quoted in connection therewith by Shâriputra, concerning origination and cessation, to understand that it is merely another statement of the truth that all compounds will be dissolved again.

The traditional Brahmanism at the

time of Buddha taught that the law of causation can be broken; it advised its followers to set their trust in the saving power of sacrifice; it recommended sacred ceremonies, or sacraments, and especially prayers, and accepted the Vêdas as a divine revelation. Ashvajit's stanza denies all hope for salvation by any other means than such as are effected through the normal course of causation. It repudiates miracles of supernatural interference by unreservedly recognizing the law of cause and effect as irrefragable.

The doctrine of Buddha must have appeared bold and iconoclastic to the pious Brahmans, who placed their trust in the special revelation of the Vêdas, who believed in the expiation of sin by the blood of sacrifice, and expected divine help by the magic charm of prayer. Their faith rested upon the assumption of some divine or extra-natural power that would overcome, or break, or upset the law of causation. Buddha teaches men to give up all faith in the miracu-

lous. He teaches that the origin and the end of all things depend upon causation.

The formulation of the essence of Buddhism in Ashvajit's stanza will scarcely appeal to those who are not initiated into the significance of these sentences, for the negative side of the rigidity of causation which teaches that in the world of Samsâra everything springs from causes and will come to rest again according to the law of cause and effect, has its positive side and implies that we must seek elsewhere for the permanent; and it implies further that the law of causation holds good also for those who will energetically work out their own salvation.

Ashvajit's stanza suggests the four truths, viz., that this world of materiality (in which all things originate by being compounded, and cease to exist by being dissolved) is subject to disease and pain, to old age, decay, and death; but if causation holds good, we can, by a thorough surrender to all attachment, emancipate ourselves from the evils of

life and thereby attain the freedom of Nirvâna.

The law of causation is a curse only for wrong-doing; it is a blessing for good deeds. It does not only teach that birth leads to death, but also that the abandonment of attachment involves the cessation of passion, of sin, of wrong-doing.

* * *

Some details in the story of the conversion of Maudgalyâyana and his cousin Shâriputra resemble the calling of Andrew and Peter as related in the first chapter of the Gospel according to St. John (35 to 42), which reads as follows:

"Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: Thou shalt be called Cephas, which is by interpretation, A stone."

THE ATMAN.

The great difference between Brahmanism and Buddhism concerns the conception of the individual soul of man. The Vedânta (the orthodox Brahman philosophy) believes in a self or âtman (Pâli *attan*) which is defined as an immutable eternal being distinct from the body; while the Buddhist, as we have seen above, denies that there is any permanence in corporeal existence, sensa-

tion, perception, discrimination and consciousness; and propounds the doctrine of the non-âtman, the non-existence of an immutable self.

The Upanishads, the classical books of Vedântism, sometimes speak of the âtman as being as small as a mustard seed, sometimes as having the size of a thumb. Such conceptions are tenable only if they are figuratively understood. If the term âtman should be used to denote the eternal, we must insist that it has no size and no shape, but is purely spiritual, which means that it is a principle, a verity, a norm; but if it is used in the sense of "personality," it denotes nothing permanent but a form of existence which, though of utmost significance, is subject to change.

According to the Vedântist, neither our fate nor our deeds affect our real being, for the âtman will forever remain what it is and forever has been; he claims that the soul passes through life without being touched by its material surroundings; it is a mere spectator of

fleeting scenes with which it has nothing in common. According to the Buddhist view, on the other hand, our present existence is the product of the past, and our deeds modify our personality for better or for worse. Therefore, according to the strict Vedântist, our actions are indifferent; according to Buddha's doctrine, they are of paramount importance.

The word âtman, i. e., "self," is used in the *Dhammapada*, not in the sense of the Vedâtist term, but in the general sense of "personality," viz., of "ourselves," in the usual acceptance of the word; and its great significance is insisted upon in stanza 165, where we read:

"By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another."

THE ANATMAN.

The Self of the Vedânta philosopher is what Kant would call "the thing-in-itself" of man's soul. It is a mysterious being which is erroneously identified with the ego-idea that finds expression in such phrases as "I am," and "This is mine." This theory, frequently called metaphysicism, would make us believe all beings and objects are things-in-themselves possessed of various qualities and performing certain actions. Thus there would be tables-in-themselves, having the form of tables, and possessing properties of color, weight, materiality, etc.; there would be rivers-in-themselves possessed of water and making the water flow; there would be "the wind-in-itself" performing the act of blowing; there would be the self of a man endowed with certain qualities of mind and body and performing certain deeds, etc., etc. This dualistic view is rejected in Buddhism. Things and

beings are regarded as the compounds of their qualities, and the terms actor and agent are considered as mere modes of speech designating certain aspects of actions. A table consists of its form and material, and the wind *does* not blow but *is* the blowing of air. In the *Jâtaka* (Birth-story, 244) the following question is put to Bodhisattva:

"What is the Ganges? Is the sand the Ganges? Is the water the Ganges? Is the hither bank the Ganges? Is the further bank the Ganges?

Bodhisattva replied:

"If you except the water, the sand, the hither bank, and the further bank, where can you find any Ganges?"

Buddhism rejects the theory that there are "things-in-themselves" and teaches the doctrine of anâtman or the non-existence of an âtman. It denies the assumption that there is "a self-in-itself," a separate individuality that is distinct from the character of a man, a permanent ego-entity which remains im-

mutable as the thing-in-itself of metaphysical philosophers.

Buddhism further insists on the sorrow which is inherent in all individuality; and salvation consists in overcoming the illusion of separate selfhood.

Since the word âtman is frequently translated by "soul," the doctrine of the anâtman has been misinterpreted as meaning a denial of the existence of the soul. But Buddhism does not deny the existence of the soul; it rejects only the theory of a soul-in-itself. Buddhism does not deny individuality, not the ego but the independent existence of an ego; not the self but the idea of an absolute self. Buddhism denies the duality of things; there is not (1) the âtman and (2) the karma; it declares that there is one thing, which is karma or deed; and what is called âtman is the karma as it presents itself at a given moment. Indeed the word "self" (*âtman*), where it cannot be misinterpreted in the sense of an "absolute self," is frequently used in Buddhist scriptures. We read in the

Samyutta Nikâya: "Let a man who holds self dear keep that self free from wickedness." And the Dhammapada devotes a whole chapter (xii) to the contemplation of "self." Concerning the non-existence of a separate self-individuality according to the tenets of Buddhism, Rhys Davids says: "We may put a new and deeper meaning into the words of the poet:

"Our deeds follow us from afar;
And what we have been makes us what we
are."—(P. 131).

"There is no such thing as an individuality which is permanent;—even were a permanent individuality to be possible, it would not be desirable, for it is not desirable to be separate. The effort to keep oneself separate may succeed indeed for a time; but so long as it is successful it involves limitation, and therefore ignorance, and therefore pain. 'No! it is not separateness you should hope and long for,' says the Buddhist, 'it is union—the sense of oneness with all that now is, that has ever

been, that can ever be—the sense that shall enlarge the horizon of your being to the limits of the universe, to the boundaries of time and space, that shall lift you up into a new plane far beyond, outside all mean and miserable care for self. Why stand shrinking there? Give up the fool's paradise of "This is I," and "This is mine." It is a real fact—the greatest of realities—that you are asked to grasp. Leap forward without fear! You shall find yourself in the ambrosial waters of Nirvâna, and sport with the Arhats who have conquered birth and death!'

"So long as a man harbors any of these delusions of self which are the heritage of the thoughtless, so long is it impossible for him even to enter upon the path. So long as a man does not realize the identity of himself with those incalculable causes in the past, which have produced his present temporary fleeting individuality, so long as he considers himself to be a permanent being, and is accustomed to use the expressions

'This is I' and 'This is mine,' without a full knowledge of the limitations which the actual facts of existence impose upon their meaning, so long is it impossible for him to make any progress along the line of Buddhist self-culture and self-control. Until he has become fully conscious of the sorrow that is inherent in individuality, it will be impossible for him to begin to walk along the path which is the destruction of sorrow, and the end whereof is peace."

Incidentally it may be remarked that Buddhism sheds a new light on Christian doctrines. Thus the continuity in the evolution of life, which does away with a wrong conception of a separate self, explains and justifies the Christian idea of original sin (or as it ought to be called "inherited sin"), for men inherit not only the curse of their ancestors' sins, but actually consist of their sinful dispositions; every man is a reincarnation of previous deeds, and represents, for good and for evil, their legitimate continuation. Thus it is that (as we

read in the *Dhammapada,* verse 127), "Neither in the sky, nor in the midst of the sea, nor if we enter into the clefts of the mountains is there known a spot in the whole world where a man might be freed from an evil deed." Yet at the same time it is true also that nothing perishes that is good. "As kinsmen, friends, and lovers salute a man who has been long away, and returns safe from afar, in like manner his good works receive him who has done good, and has gone from this world to the other;—as kinsmen receive a friend on his return" (*Dhammapada,* 219-220).

TRANSIENCY AND PERMANENCE.

As there is no âtman, there is no âtman that dies; or in other words, life, death and rebirth are simultaneous and continuous. Every event that happens passes forever away while it happens; it dies, yet it continues for all eternity in the effect it produces.

Life is fleeting, but life's work which is the essential feature of life, its form

and formative faculty, remains. This is true of the whole life of any being as well as of every single moment, as we read in the *Visuddhi-Mâgga* (Chapter VIII):

"Strictly speaking, the duration of the life of a living being is exceedingly brief, lasting only while a thought lasts. Just as a chariot-wheel in rolling rolls only at one point of the tire and in resting rests only at one point; in exactly the same way, the life of a living being lasts only for the period of one thought. As soon as that thought has ceased the being is said to have ceased. As it has been said:

" 'The being of a past moment of thought has lived, but does not live, nor will it live.

" 'The being of a future moment of thought will live, but has not lived, nor does it live.

" 'The being of the present moment of thought does live, but has not lived, nor will it live.' "

Nâgasêna, the Buddhist saint and phi-

losopher, explains the problem of transiency and permanence by the illustration of a man who during the night wants to send a letter. He calls his clerk, has a lamp lit and dictates the letter. That being done, he ceases dictating, the clerk ceases writing and the lamp is extinguished. Though the light is put out, the letter remains. Thus reasoning ceases but wisdom persists. The deeds of life are transient, but the traces which they leave and the forms which they mould are permanent. (*Questions of King Milinda,* p. 67.)

There is a constant change taking place in the world, yet there is a preservation of the character of all the events that happen and of all deeds that are done. The preservation of the soul-forms of all former karmas makes rebirth possible and constitutes the immortality of the soul and its evolution to ever higher planes of being.

CONTINUITY AND EVOLUTION.

The boy that goes to school is a different person from the young man who has completed his education; and yet in a certain sense we are justified in speaking of him as being one and the same. For there is a continuity such as obtains between sowing and harvesting. In the same way a criminal who commits a crime is different from and the same as the convict who receives punishment at the hands of the hangman. (*Q. of K. M.*, p. 63.) If a man sitting in a garret carelessly allows an open lamp to blaze up and set fire to the thatch, the fire is different from the flame of the lamp; and yet it is the flame of the lamp which burns down the house. (*Ibid.*, p. 73.) Every deed has its consequences, and the consequences are called its fruit.

Reincarnations appear as new individuals, yet they are the same as the former incarnations from which they spring, according to the law of karma. The soul-

forms (samskâras) originate in a process of evolution (*ibid.*, pp. 84, 85). Nothing springs into being without a gradual becoming (*ibid.*, p. 84). Deeds, good or evil, are done by a certain person, and another person, inheriting their fruits, is born (*ibid.*, p. 73). One comes into being, another passes away (*ibid.*, p. 65). There is a continuity of deeds and reincarnations, as milk turns to curds, and curds to cheese (*ibid.*, p. 64).

THE SOUL.

By soul-activities (such as seeing, hearing, feeling, tasting, etc.) soul-forms are established; soul-forms constitute soul-groups, such as the senses and the other organs of the body; the interaction of the senses (viz., thinking) produces mind as the organ of thought. The various actions of life harden into habits, and habits into character. Sensations, thoughts, and words are deeds or karma; and deeds immortalize themselves in deed-forms or samskâras. They

produce man's personality by gradual growth.

The senses are not united indiscriminately one to another; they combine according to cause and effect as the sensations are brought into play. There is not an âtman, not a self-in-itself, that sees, but the eye sees. First is sight, then thought. First sensation, then mind. Thought arises from sense-activity by a natural slope, by habit, by association. As rain runs down hill, so all that happens takes its course through natural slope.[7] Thus thought arises where sight is, because of habit. And thought grows by the association that is established, just as a beginner in the art of writing is at first awkward, but with attention and practice in time becomes an expert.[8]

There is thought, but not thought-entity; there is soul, but not a soul-sub-

[7] Modern philosophers speak of the path of least resistance in a similar sense.

[8] This paragraph is condensed from the *Questions of King Milinda,* pp. 86-89. The other quotations are from the same source.

stance; there is mind, but no mind-stuff; there is personality, but no âtman.

Just as a chariot is not the axle, nor the wheels, nor the framework, nor the ropes, nor the yoke, nor all of these things severally, but a peculiar combination of them, so a person is not the body, nor the sense-organs, nor the thoughts, nor his words, nor his deeds, nor his several soul-forms, but a definite co-operation of all of them (pp. 40-45). As there is no chariot-in-itself, so there is no individual person-in-itself. Nevertheless, persons are not for that reason less real than chariots.

REINCARNATION NOT SOUL-TRANSMIGRATION.

As there is no soul-substance, there can be no soul-transmigration; yet there is rebirth and reincarnation; there is a continuance of soul-forms beyond the dissolution of the individual in death. When a lamp is lit at a burning lamp, there is a kindling of the wick, but no transmigration of the flame. And when

a boy learns a verse from his teacher, the verse is incarnated in the boy's mind, but there is no transmigration of the verse in the proper sense of transmigration. The verse is impressed into the boy's mind, but there is no material transfer. Not a single element of being passes over from a previous existence, into the present existence, nor hence into the next existence; and yet the soul is reborn. Thus, the features of a face do not pass into the glass, and nevertheless the image of the face reappears. (*Visuddhi Magga*, XIX.) The reappearance of the soul depends upon Karma and is analogous to the repetition of words in an echo and to the impression of seals in sealing wax (*ibid.* Chap. XVII). Thus, the character of a person does not migrate, and yet it is reproduced by impression: it continues by heredity and education, and is reborn (that is to say, it reappears) in new incarnations.

Rebirth (i. e., reincarnation), is the reappearance of the same character, but it is no transmigration, either in the

sense of a transfer of any soul-substance or physiological conditions. Always we have a preservation of form impressed through the karma (or actions) of the prior life according to the law of causation. Says Buddhagosha in the *Visuddhi-Magga*:[9]

"As illustrations of how consciousness does not come over from the last existence into the present, and how it springs up by means of causes belonging to the former existence, here may serve echoes, light, the impression of a seal, and reflections in a mirror. For as echoes, light, the impressions of a seal, and shadows have sound, etc., for their causes, and exist without having come from elsewhere, just so is it with this mind."

A modern Buddhist can add other illustrations such as the transfer of a speech to a phonograph, the reproduction of pictures on the photographer's plate, the reprint of new editions of books, and so forth. All these similes

[9] See Warren, *ibid.*, p. 239.

are illustrations of the way in which the mind of man is reproduced (i. e., reincarnated) in the minds of others.

Death is dissolution, but the man who dies continues to live and is reincarnated according to his deeds. The same character of deeds reappears wherever his deeds have impressed themselves in other minds. In explanation of death as mere dissolution, and rebirth as the reappearance of the same groups of elements of existence, Buddhagosha says:[10]

"He, then, that has no clear idea of death and does not master the fact that death everywhere consists in the dissolution of the groups, he comes to a variety of conclusions, such as, 'A living entity dies and transmigrates into another body.'

"He that has no clear idea of rebirth and does not master the fact that the appearance of the groups everywhere constitutes rebirth, he comes to a variety of conclusions, such as, 'A living entity is born and has obtained a new body.'"

10 Warren, *ibid.*, p. 241.

Every state of existence is the summarized result of all the various activities of its past, which the present has the power of adding to and modifying, and so it will continue in the future.

SELFHOOD AND ENLIGHTENMENT.

When the illusion of selfhood is dispelled, the state of Nirvâna is attained: and it can be attained in this life.

Mâra, the personification of evil, says in the *Samyutta-Nikâya*:

> "Of what 'tis said, 'This is of *me*,'
> Of what 'tis said, 'These are the *I*,'
> If thou inclin'st thy mind to them,
> Then monk, thou shalt not me escape."
>
> *Transl. by Warren.*

But he who has overcome the error of selfhood exhibits a disposition of heart in which the thoughts, *I, me, mine,* have disappeared. He says:

> "Not so with *me*; naught is of *me*;
> Not so with *me*; they're[11] not the *I*:
> Thus, Wicked One, declare I thee
> The path I tread thou ne'er canst find."
>
> *Transl. by Warren.*

[11] "They" signifies all the various constituents of being.

But the annihilation of selfhood (*sakkâya*) does not imply an annihilation of personality. A follower of the Enlightened One regards his property as property, but not as his; he regards his body as body, but not as his; he regards his sensations as sensations, but not as his; he regards his thoughts as thoughts, but not as his; he regards his sentiments as sentiments, but not as his. For all these things are transient, and he knows there is no truth in the ideas, "this is mine, or I am this and that, or I have all these things." Bearing in mind the fruit of deeds, he abstains from all passions, from hatred, and ill-will, but energetically and untiringly performs all those deeds which tend toward enlightenment. He endeavors to attain the truth and spreads it; and his life is in good deeds. If there is anything that man can call his own, it is not what he possesses, but what he does. What he does constitutes his character, what he does lives after him, what he does is the reality of his existence that endures. This truth was

expressed by the Blessed One in these verses:[12]

"Not grain, nor wealth, nor store of gold,
Not one amongst his family,
Not wife, nor daughters, nor his sons,
Nor any one that eats his bread,
Can follow him who leaves this life,
For all things must be left behind.

"But every deed a man performs,
With body, or with voice, or mind,
'Tis this that he can call his own,
This with him take as he goes hence,
This is what follows after him,
And like a shadow ne'er departs.

"Let all, then, noble deeds perform,
A treasure-store for future weal;
For merit gained this life within
Will yield a blessing in the next."

[12] Quoted from Warren, *Buddhism in Translations,* p. 228.

THE UNCREATE.

The contrast to the declaration of the impermanence of bodily compounds is found in the declaration of the permanence of things spiritual, and these spiritual things are the ideals of Buddhist ethics, the treasures of religion, such as insight into the impermanence of bodily existence, enlightenment, righteousness, the path of salvation and its aim, nirvâna. These things are discovered by the Buddha; they are eternal and immutable, and recognition of these truths constitutes the nature of a Buddha. Gautama Siddhârtha while he was still a *Bodhisattva,* a seeker of the *Bodhi,* and before he had attained to Buddhahood, explained with reference to his predecessor, the Buddha Dîpankara:

"The Buddhas speak not doubtful words, the
conquerors speak not vain words,
There is no falsehood in the Buddhas,—verily
I shall become a Buddha.

As a clod cast into the air shall surely fall to
the ground,
So the word of the glorious Buddhas is sure
and everlasting.
As the death of all mortals is sure and constant,
So the word of the glorious Buddhas is sure
and everlasting.
As the rising of the sun is certain when night
has faded,
So the word of the glorious Buddhas is sure
and everlasting.
As the roaring of a lion who has left his den
is certain,
So the word of the glorious Buddhas is sure
and everlasting.
As the delivery of women with child is certain,
So the word of the glorious Buddhas is sure
and everlasting."

The fleeting existence of compounds, this world of unrest and of transiency which is characterized by birth and death, is called Samsâra; and the realm where there is neither birth nor death, the state of eternal being, uncreate and indestructible, is called Nirvâna (Pâli *Nibbâna*); and we can understand the

latter only after having thoroughly grasped the meaning of the former.

What is the state of Nirvâna?

Nirvâna is the state where there is no birth or death; where all transiency ceases and eternality has been gained. It is freedom from passion, suffering and pain; it is the highest bliss. It is the abolition of every sham, of every thing that is false, and a realization of the true.

If Nirvâna is realized in the truth, then Nirvâna can be attained in this life of bodily existence, on the condition that we must not merely comprehend the truth, but live it.

Can Nirvâna be considered as pure mentality?

Yes and no, according to our understanding of mentality. If we understand by mentality the mental functions, the transient thoughts of an ego, of a self, of our individual existence, we should know that mentality too is a compound, and as such is also subject to corruption. Indeed, it is the most unstable of all

conditions, for it is the function of a highly complicated state of nervous tissue which, being more delicate than other organisms, is even more transient than other compound things.

Yet, after all, the uncreate may be characterized as the purely spiritual, if by purely spiritual we understand not the cerebral function of our brain, but the eternal truth itself, which (if we think always with a rightly-directed mind) we are able to attain even in this life of bodily existence. The truth is not subject to decay; the truth is not particular concrete existence, material or otherwise; the truth is not a self, not an individual being. It is universal in its nature; it is omnipresent; it is uncreate and indestructible. The objective reality that corresponds to our cognition of the truth is the norm of all order in the world; it constitutes the laws of nature and makes possible moral ideals. Accordingly, the truth is not subject to origination and cessation; it is the eternal, the unchangeable, the uncreate, the

indestructible. He who sees the truth reaches the holy ground of enlightenment.

The existence of the uncreate is insisted on in an important passage of the *Udâna* which, in the translation of D. M. Strong, reads as follows:

"Thus have I heard. On a certain occasion the Blessed One dwelt at Shrâvastî (Pâli *Sâvatthi*) in the Jêtavana, the garden of Anâthapindika.

"Now at that time the Blessed One was instructing, arousing, animating, and gladdening the monks with a religious discourse on the subject of Nirvâna.

"And these monks grasping the meaning, thinking it out, and accepting with their hearts the whole doctrine, listened attentively.

"And the Blessed One, in this connection, on that occasion, breathed forth this solemn utterance:

"'There is, O monks, a state where there is neither earth, nor water, nor heat, nor air; neither infinity of space, nor infinity of consciousness; nor noth-

ingness; nor perception, nor non-perception; neither this world nor that world, both sun and moon.

"'That, O monks, I term neither coming nor going, nor standing; neither death nor birth. It is without stability, without procession, without a basis; that is the end of sorrow.

"'It is hard to realize the essential, the truth is not easily perceived; desire is mastered by him who knows, and to him who sees aright all things are naught.

"'There is, O monks, an unborn, unoriginated, uncreated, unformed. Were there not, O monks, this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed.

"'Since, O monks, there is an unborn, unoriginated, uncreated, and unformed, therefore is there an escape from the born, originated, created, formed.'"

A true insight into the nature of the eternal, the uncreate, the unoriginated, is possible only by a conquest over the

idea of self, by the cutting off of the passions of egotism, as is stated in the *Dhammapada,* stanza 383, addressed to the man who aspires to be a Brahman, not in name and according to the rules of caste, but in deed:

"Stop the stream valiantly, drive away the desires, O Brahman! When you have understood the destruction of all that was made, you will understand that which was not made."

THE ETERNAL IN MAN.

Buddhism denies the existence of an âtman, an eternal, immutable self, but we have seen that it proclaims the existence of something eternal. The eternal however, is not a thing, not a concrete actuality, not a material existence, but the omnipresence of those eternal verities which render possible all the ideals that are good and true and beautiful. These eternal verities are the norms of all existence, producing those uniformities in nature which scientists formulate as natural laws. They are not formed,

but forming; they are not determined by causes, but they themselves are the factors that determine everything.

Take a very simple instance:

The arithmetical equation $2 \times 2 = 4$ has not been made by a God, nor has it been invented by the teacher who first discovered its significance, who formulated it and taught it. It is an intrinsically necessary truth, eternal, omnipresent, infinite in its application, and as unfailing as it is universal. But this simple truth is only one instance of many more truths which are not less eternal and omnipresent, forming in their entirety the *raison d'être* of all rationality, the source of all science and all enlightenment. This ultimate norm of truth can neither be made nor unmade. It has never originated and will never cease. It has been in the beginning, it is now, and ever will be, without end.

As any rational being, so far as it is truly rational, is an incarnation of reason, so every man, in so far as his soul

consists of ideas reflecting eternal verities, is an incarnation of the eternal; and the eternal is the very essence of man's mental activities. But we must understand that this essence of man's mind is not a material being, not a particular creature, partaking of the nature of any substance, be it condensed and hard, and atomistic, or attenuated and sublimated and complex; nor is it a self or âtman of any kind. It is purely spiritual; not individual but universal; not in time and space but partaking of eternity and infinity.

According to Buddhism, the main obstacle to perfect enlightenment is man's clinging to his self, to the âtman; for a wrong idea of the nature of self dims our intelligence and is the source of all selfishness. Buddha attained enlightenment when he saw that we ourselves are the builders of this tabernacle of bodily existence, of our personality which is subject to suffering, old age, and death. Our own deeds in past existences have made us such as we are, and by cut-

ting off all egotism the Buddha enters upon a state in which all clinging ceases and peace is attained. The illusion of selfishness is dispelled, and he now continues to live in the world without taking a selfish interest in it or being affected by its temptations. He has reached the goal, and so he will no longer be incarnated as a special self, an individual being, an isolated personality of corporeal existence. He has become solidary with the moral law itself; he is henceforth identical with the eternal omnipresent norm of truth and righteousness and universal good will. His personality as a self with selfish motives is absolutely obliterated by becoming an instrument merely of Amitâbha. Tradition preserves a stanza which appears in the *Dhammapada,* 153-154, and is called "Buddha's Hymn of Victory." It reads as follows:[13]

"Looking for the maker of this taber-

[13] For a literal translation and other versions by Pâli scholars, see Edmunds's *Hymns of the Faith,* p. 38.

nacle, I shall have to run through a course of many births, so long as I do not find him; and painful is birth again and again. But now, Maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, approaching the Eternal, has attained to the extinction of all desires."

NIRVANA.

Through the truth alone can we attain salvation; in the truth alone do we find bliss. The formulation of truth is the Dharma (Pâli *dhamma*) and the attainment of truth is Nirvâna.

The truth not being a self will abolish at once selfishness in any form; it will discourage egotism and will destroy the root of greed, sloth, hatred, envy and all other sin. Its universality will impress upon its beholders an impartial good will and lovingkindness toward all beings. Hence the state of Nirvâna is characterized by the absolute calm that

is produced through the utter absence of passion. We read in the *Nidhâna-katha*:[14]

"'By what can every heart attain to lasting happiness and peace?'

"And to him whose mind was estranged from sin the answer came:

"'When the fire of lust is gone out, then peace is gained; when the fires of hatred and delusion are gone out, then peace is gained; when the troubles of mind arising from blind credulity, and all other sins, have ceased, then peace is gained!'"

He who has attained the peace of Nirvâna, lives no longer a life of selfhood limited to individual purposes, but he becomes one with all good and noble aspirations without discriminating between one individuality and the other.

We read in the *Mahâ-Nidâna-Sutta* (256, 21) of the *Dîgha-Nikâya* that he who surrenders the error of self "ceases to attach himself to anything in the

[14] Translated by T. W. Rhys-Davids in *Buddhist Birth Stories*, p. 80.

world, and being free from attachment, he is never agitated, and being never agitated, he attains to Nirvâna in his own person."

He who has entered Nirvâna is not annihilated; on the contrary, he has attained the Deathless and continues to live. He lives but does not cling; he is energetic but free from passion; he aspires but is not ambitious or vainglorious. Says Nâgasena (*Q. of K. M.*):

"He that is not free from passion experiences both the taste of food, and also passion due to that taste, while he who is free from passion experiences the taste of food, but no passion due to that taste."

Salvation does not consist in going to Heaven or in attaining individual bliss of any kind: it is simply and solely the deliverance from error, especially from the illusion of selfhood with all the sin attached to it. The legend goes that when friends tried to comfort a dying Buddhist with the thought of his entering now upon a state of rest and bliss,

the saint rallied his strength and said: "No, never, so long as there is misery in the world, shall I enter upon a state of bliss and rest. I will be reborn where the suffering is greatest and the need of salvation most deeply felt. I wish to be reborn in the deepest depths of Hell. That is the place to enlighten the world, to rescue those who have gone astray, and to point out the path that leads to deliverance."

His sympathy is universal, his love goes out for all beings. His selfhood has passed away by that passing-away in which nothing remains which could tend to the formation of another individual selfhood, and yet he continues to exist; he exists as a flame that is united to a great body of blazing fire. He exists in all life, manifesting himself in the sympathy for suffering. As a mother, even at the risk of her own life, protects her son, her only son: so he who has recognized the truth, cultivates good-will without measure among all beings. He cultivates good-will without meas-

ure toward the whole world, above, below, around, unstinted, unmixed with any feeling of making distinctions or of showing preferences.

Thus the Buddha has passed away in that passing-away in which nothing remains that would tend to the formation of another individual selfhood. Nevertheless, the Buddha lives still, although it is impossible to point out that he in his complete individuality is here or there. He can be found in the doctrine which he has revealed (*Questions of King Milinda*, p. 114). And whosoever comprehends the truth of his doctrine, he sees the Blessed One, for the truth was preached by the Blessed One (*ibid.*, p. 110).

Edwin Arnold uses these stanzas (which are here slightly modified) in the concluding book of his grand poem *The Light of Asia*:

"Before beginning, and without an end,
As space eternal and as surety sure,

Is fixed a Power divine which moves to
good,
Whose laws alone endure.

"Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!

"Enter the Path! There spring the healing
streams
Quenching all thirst! There bloom th' immortal flowers—
Strewing the way with joy! There throng
Swiftest and sweetest hours!

"Never shall yearnings torture there, nor
sins
Shall stain, nor ache of earthly joys and
woes
Invade that safe eternal peace; nor birth
And death recur. Who goes

"Unto Nirvâna groweth one with Life
Yet liveth not; is blest, ceasing to be.
Om, mani padme, om! the Dewdrop slips
Into the shining sea!"

AMITABHA.

The totality of conditions which make Nirvâna possible, the source of enlightenment, and the order of eternal law the recognition of which constitutes Buddhahood, have been personified in the Mahâyâna[15] under the name of "Amitâbha." Amitâbha, the source of all light, is Buddha viewed from the eternal aspect; or vice versa, a man aspiring to the Bodhi, becomes a Buddha when Amitâbha enlightens him. A Buddha reveals the light, the eternal source of which is called Amitâbha. Amitâbha is the final norm of wisdom and of morality, the standard of truth and of righteousness, the ultimate *raison d'être* of the cosmic order.

Is this Amitâbha a reality?

[15] There are two schools (or better two "churches") in Buddhism, the Hinayâna or the boat, i. e., the small vessel of salvation; and the Mahâyâna or the ship, the large vessel of salvation, prevailing generally over Tibet, China and Japan. See the preface to the author's *Gospel of Buddha*, pp. viii and ix.

Indeed is Amitâbha a reality, not in the sense of bodily existences, which are transient and fleeting, but in a higher sense, for Amitâbha is an eternal and ubiquitous presence; and if "real" is to be understood in its etymological sense as "thingish," if bodily things alone are to be named real, we must call Amitâbha super-real.

What is Amitâbha?

Every scientist recognizes the existence of a cosmic order, which is the totality of all laws of nature, including also the higher laws that shape human society, called by Fichte, "the moral world-order." The cosmic order is the power that shapes the universe and acts as the dispensation of the world. It makes science possible, for it furnishes the principles of cognition. It makes reason and purposive action possible, for it teaches us to anticipate results, and thereby adapt ourselves to circumstances. Finally it makes morality possible by teaching us ideals worth living for.

This world-order, the ultimate norm of truth and right, i. e., "Amitâbha," the inexhaustible source of all enlightenment, determines the law of evolution, making it possible that in the course of cosmic processes, life originates, sentient beings develop reason and rational beings learn by experience the folly of egotism and so develop universal goodwill. Thus sentiency acquires rationality; and rationality leads to moral aspirations and the recognition of the ideal of loving-kindness.

PART III

EXPLANATIONS.

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THE BUDDHIST FAITH.

THE doctrine of the Buddha was preached by his disciples who formed a great brotherhood called the *sangha*, which is the official name of the Buddhist order or church. Converts took their refuge in the trinity of the Buddha, the Sangha, and the Dharma. Of this trinity the Dharma was truth itself; the Buddha, the revealer of truth; and the Sangha, his church as the instrument of setting the example of a holy life and pointing out the way of salvation. This was condensed in the words of the refuge formula which reads:

"In the Buddha I take my refuge,
In the Sangha I take my refuge, and
In the Dharma I take my refuge."

The original Pâli formula is repeated in Buddhist temples all over the world as follows:

"Buddham saranam gacchâmi,
Dhammam saranam gacchâmi,
Sangham saranam gacchâmi."

This refuge formula has been amplified into the following confession of faith which we quote from the *Samyuttaka Nikaya* (III):

"To the Buddha will I look in faith. He, the exalted one, is the holy supreme Buddha, the all-wise, the great sage, the blessed one, who knows the worlds; the supreme one who yoketh men like oxen; the teacher of gods and men; the exalted Buddha.

"To the Doctrine will I look in faith. Well preached is the doctrine by the exalted one. It has been made manifest; it needs no time; it says 'Come and see';

it leads to welfare; it is realized by the wise in their own hearts.

"To the Order will I look in faith. In right behavior lives the order of the disciples of the exalted one; in proper behavior lives the order of the disciples of the exalted one; in honest behavior lives the order of the disciples of the exalted one; in just behavior lives the order of the disciples of the exalted one; the four couples, the eight degrees of saintship, the order of the disciples of the exalted one, worthy of offerings, worthy of gifts, worthy of alms, worthy to have men lift their hands before them in reverence, the highest place in the world in which to do good.

"In the precepts of righteousness will I walk, which are beloved by the holy, uninfringed, unviolated, unmixed, uncolored, liberating, praised by the wise, unpolluted, and leading to emancipation."

THE NIDANAS.

Causation, or as the Buddhist philosophers call it, "dependent origination," is the law of this world, and the concatenation of cause and effect is called the chain of the nidânas. There are twelve nidânas which build up this life of misery and these twelve links inversed lead to its cessation.

Buddhist scriptures enumerate the twelve nidânas in a much-quoted formula which appears to be very old, part of it indeed may be older than Buddha himself. While the general meaning is plainly indicated by the first and last links, implying that ignorance, lack of knowledge or infatuation, is at the bottom of all evil, there are great difficulties in the interpretation of details.

In the *Milinda Panya* (*The Questions of King Milinda*, translated in the Sacred Books of the East, page 79) the word "karma" is replaced by "samskâro," but otherwise the same terms are used in

the same order. The Pâli terms are: (1) *avijja* (ignorance), (2) *sankhâra* (organized formation) or *kamma* (*karma*), (3) *vinnyâna* (sentiency), (4) *nama-rupa* (name and form, i. e., individuality), (5) *salayatana* (the six fields, i. e., the five senses and mind), (6) *phasso* (contact), (7) *vedana* (sensation), (8) *tanha* (thirst), (9) *upadana* (craving), (10) *bhava* (growth), (11) *jati* (birth), (12) *jaramarana*, etc. old age, death, sorrow, etc.)

Mr. Warren states that the formula of the twelve nidânas is a combination of two chains representing similar thoughts. He says (*Buddhism in Translations*, p. 115):

"The Buddhist sacred books seem to claim dependent origination as the peculiar discovery of the Buddha, and I suppose that they would have us understand that he invented the whole formula from beginning to end. But it is to be observed that the formula repeats itself, that the human being is brought into existence twice—the first time un-

der the name of consciousness, and name and form (viz., personality, i. e., a bodily form called by a name) and by means of ignorance and karma, the second time in birth and by means of desire (with its four branches called attachments) and karma again, this time called existence.[1] Therefore, though Buddhagosha is at great pains to explain this repetition as purposely intended for practical ends, yet one is much inclined to surmise that the full formula in its present shape is a piece of patchwork put together of two or more that were current in the Buddha's time and by him—perhaps expanded, perhaps contracted, but at any rate—made into one. If the Buddha added to the formula of dependent origination, it would appear that the addition consisted in the first two propositions. For ignorance, of course, is the opposite of wisdom, and wisdom the method for getting rid of ignorance."

While it is scarcely possible that Bud-

[1] The *Visuddhi-Magga* declares karma-existence to be equivalent to existence.

dha can be credited with the twelve nidânas as we have them, the underlying idea is certainly his own. Buddha insisted on dependent origination, which means that in Samsâra, the world of birth and death, of things compound, of corporeal existence, everything without exception is subject to the law of cause and effect. This is expressed in Ashvâjit's stanza, and the twelve nidânas only add the further idea that the origin in the chain of causation has been made by ignorance, or perhaps in ignorance.

It seems to us that we here have three chains of causation combined into one. One chain explains that karma (deed or activity) produces first *vinnyana* (sentiency), and then *nama-rupa* (name and form, or personality). The other chain begins with sensation, as known in the six senses or *salayatana,* which by contact (*phasso*) produces first consciousness (*vedana*) and then thirst (*tanha*). The third group, which may be the peculiarly Buddhistic addition to the two older formulas, is founded in the first,

or first and second, and the four concluding links of the traditional chain, stating that ignorance (*avijja*) produces blindly in its random work functions (*sankhâras*) or motion (*karma*) which is activity of some kind. This primordial commotion is possessed of craving (*upadana*), which leads to conception (*bhava*) and birth (*jati*), thus producing old age, death, sorrow, and misery of every kind.

In Buddhistic mythology Mâra, the Evil One, is represented as holding the wheel of life and death in his hands, for all living beings reside in the world of birth and death, which means that the domain of the senses (i. e., corporeal existence) is subject to the ills of transiency, suffering and decay. The hand of death is upon every thing that lives.

Whatever may have been the original wording of the twelve nidânas, the traditional formula has been faithfully preserved without change in the triumphal progress of Buddhism from India to Japan. It has been represented in the

picture called the Wheel of Life, containing within its spokes the different worlds, of the gods, of men, of demons, and of the denizens of hell, while on the rim are represented the twelve nidânas. In the hub we see the three evils, ignorance, lust and sloth, usually represented as a snake, a rooster and a pig. The Buddha is pictured as appearing in all the worlds, to indicate the omnipresence of the good law as well as the longing for salvation, and with it the tendency toward the higher development of life.[2]

It is remarkable that the underlying idea of the nidânas agrees with our moddern conception of the origin of the world. According to the Kant-La Place theory, world systems originate by rotation in a purely mechanical process, unguided by consciousness or purpose or knowledge. Any irregularity in the distribution of matter will upset its equi-

[2] For further details and illustrations see the author's *The History of the Devil and the Idea of Evil,* p. 118.

librium and result in the formation of whirls, thereby producing planetary systems. In the development of organized life on our planet the first phenomena of life are also overclouded by ignorance. They emerge gradually out of the darkness of blind impulses into the full life of conscious knowledge and purposive action.

A SUMMARY OF THE TENETS OF BUDDHISM.

1. Buddhism is the religion of deliverance from evil by enlightenment.

2. Enlightenment means recognition of the truth affecting one's whole personality; it illumines the head, warms the heart, and guides the hand.

3. The truth that imparts enlightenment can be gained only through energetic effort; it must be acquired by personal experience, through trials in the emotional life of the soul, and by a close investigation of the facts of existence.

4. Enlightenment teaches that the law of cause and effect is irrefragable in the

moral world not less than in the physical world, that every evil deed has its evil effects and every good deed its good effects.

5. By enlightenment we learn that the main evil, indeed the sole absolute evil, is moral badness, and that its cause is selfhood.

6. Selfhood consists in the notion that there is an independent and separate self, and that the welfare of self is the main purpose of existence.

7. There is no self-in-itself, no âtman in the sense of a separate ego-entity, the true self of a man is the combination of his whole personality, which is name and form, consisting mainly of the character of a man, his mind, his aspirations and modes of thought.

8. Every being in its present existence is the exact product of all its deeds in former existences; and according to its deeds it will continue in future existences.

9. Selfhood is an illusion, but the illusion is dispelled by enlightenment.

10. Enlightenment recognizing the interconnection of all life, imparts an all-comprehensive kindness toward all living beings and a deep compassion with every creature that suffers.

11. Enlightenment is more than knowledge, more then morality, more than goodness. It is wisdom, virtue, and an all-comprehensive love in one. It is truth manifesting itself in motor ideas as power. Enlightenment is perfect only when it dominates our thoughts, stimulates our sentiments, and regulates our conduct.

12. Thus truth is like a lamp. It reveals the good law and points out the noble path of righteousness, leading to Nirvâna.

13. Nirvâna is a state of mind in which the limitations of individuality disappear, and the eternity of truth is contemplated. It renders one's own individuality as objective as the individualities of others. Individual existence as a purpose ceases, and one's existence, one's self and soul, is identified with the

truths of which it consists; and these truths are that something which would remain even though the whole world should break to pieces. In brief, Nirvâna is the entire surrender of selfhood to truth. It is deliverance from evil and the highest bliss attainable.

14. He who has attained to perfect enlightenment so as to be a teacher of mankind, is called a Buddha, which means the Enlightened One.

15. Buddhists revere Gautama Siddhârtha as the Buddha, for he for the first time most clearly pointed out the truth which proved an unspeakable blessing to many hundreds of millions of suffering beings.

REFUTATION OF SOME ERRORS.

The following explanations will serve to remove some of the most important misconceptions:

1. Buddhism has no dogmas and is not based upon a revelation in the sense in which the words "dogma" and "revelation" are commonly used. Every

Buddhist is free to investigate for himself the facts from which the Buddhist doctrines have been derived. Buddha had no other revelation than the experience which every human being is confronted with; however, he had a deeper insight into the nature of things than any other man, and could, therefore, trace the cause of evil and propose a remedy.

Buddha claims no personal authority over any one; he simply assumes the position of teacher. It is noteworthy that the so-called Ten Commandments of Buddhism are officially called "Avoiding the ten evils." This means that Buddha only teaches the truth that by avoiding ten things, men will keep themselves clear of evil, and that evil, with all its results, originates by doing them.

This method of merely stating facts without presuming to dictate to others what they shall do, anticipates in some measure Nietzsche's most modern and most radical "philosophy of immorality," but there is this distinction that

while Nietzsche declares that there is no moral authority, Buddha, though leaving every one free to act as he sees fit, yet points out the evil results of wrong doing.

3. A conflict between religion and science is impossible in Buddhism. According to Buddha's injunctions we must accept all propositions which have been proved to be true by careful scientific investigation. Buddha taught only those truths which are necessary for salvation; yet it is noteworthy that modern psychology, as worked out by the most advanced western scientists who have heard little of Buddha, confirms Buddha's doctrines of the soul.

4. Buddhism is commonly said to deny the existence of the soul. This statement is correct or incorrect according to the sense in which the word soul is used. Buddhism denies the reality of the selfhood of the soul. It denies the existence of a soul-substratum, of a metaphysical soul-entity behind the soul; but not of the feeling, thinking, aspiring soul, such

as from experience we know ourselves to be. To deny the existence of the soul in the latter sense would be a denial of the surest facts of the existence of which we have the most direct and reliable knowledge.

5. Buddhism does not propose the doctrine of the annihiliation of the soul in death, but teaches the continuance of the soul in reincarnations (of rebirth, not of transmigration) according to the deeds done during life, which is called the law of karma.

Enlightenment is the cessation of ignorance, not of thinking; the suppression of lust, not of love; the quiescence of passion, not of life.

Nirvâna is not self-annihilation, but the extinction of sin; it is not non-existence, but the destruction of selfishness; it is not dissolution into nothing, but the attainment of truth; it is not resignation, but bliss.

6. Buddhism is commonly said to deny the existence of God. This too, is true or not true, according to the definition

of God. While Buddhists do not believe that God is an individual being like ourselves they recognize that the Christian God-idea contains an important truth, which, however, is differently expressed in Buddhism. Buddhism teaches that Bôdhi, or Sambôdhi, or Amitâbha,[3] i. e., that which gives enlightenment, or, in other words, those verities the recognition of which is Nirvâna (constituting Buddhahood), is omnipresent and eternal. Bôdhi is that which conditions the cosmic order of the world and the uniformities of reality. Bôdhi is the everlasting prototype of truth, partial aspects of which are formulated by scientists in the various laws of nature. Above all, Bôdhi is the basis of the Dharma; it is the foundation of religion; it is the objective reality in the constitution of being from which the good law of righteousness is derived; it is the ultimate authority for moral conduct.

[3] *Bôdhi* (wisdom), *Sambôdhi* (perfect wisdom), *Amitâbha* (infinite light), remind one of the Christian term *logos* (word) and the Chinese *Tao* (word, path, reason).

7. Buddha's attitude toward the paganism of his surroundings, especially Brahman mythology, was one of simple toleration. He neither affirms nor denies the existence of the Brahman gods, but uses their figures in his Jataka tales and parables.

The idea of a supreme God, a Lord of creation and ruler of the universe, occurs repeatedly in Buddhist folklore. The highest god, called Ishvara, who in philosophical discussions is identified with Shiva and in folklore tales with Brahma, plays the part of an archangel as a being superior to all the gods.

It is noteworthy that in Buddhist tales Brahma is not so much the personal name of a god, as an office, and this royal position among the celestials is subject also to the law of rotation on the wheel of life, and Buddha himself is said to have held that dignity several times in the cycle of his rebirths before he attained Buddhahood.

8. Buddha ranges higher than all gods, for even the gods come to worship at his

feet. We must remember that Buddha is truth and goodness incarnate, and for this reason even the highest gods are his inferiors. The creator and ruler of the universe may or may not be good in the highest sense of the term, but he is not thought to be perfect. He is represented as a great king among the gods, an unrivaled artifex, a demiurge, but his work is not free from blunders. Moreover he is subject to passions—vanity, egotism and hatred, and especially hankers, as do earthly monarchs, after self and self-glorification. In spite of his power, from a moral standpoint he is less than the Tathâgata, the perfect one. Yet we ought to consider in this connection that in the Buddhist world-conception the gods or devas correspond merely to the Christian angels, while God in the highest sense of the term (the Christian God the Father), is Amitâbha, i. e., the eternal condition of Buddhahood. In orthodox Christianity the standard of moral perfection and the origin of the world are both identified

with God, but there were some gnostic sects which distinguished between the demiurge or creator whom they called Yahveh and the good Lord, the Father of Jesus.

9. Buddhism is not pessimism. Buddhism, it is true, boldly and squarely faces the problem of evil, and recognizes the existence of evil; but it does so in order to show to mankind the way of escape. Buddhism does not preach annihilation, but salvation; it does not teach death, but life. Buddhism would abolish lust, not love; it does not enjoin asceticism or self-mortification, but preaches the right way of living; its aim is Nirvâna, the abandonment of selfhood and the leading of a life of truth, which is attainable here upon earth in this life of ours.

10. Buddhists do not believe that they alone are in possession of truth, and hail truth and purity wherever they find it, be it in the prophets of Israel, in the New Testament, or in the Dhammapada. We read in the twelfth edict of Ashoka:

"There ought to be reverence for one's own faith and no reviling of that of others."[4]

11. While Buddhists would not accept dogmas which stand in contradiction to science, they gladly recognize many remarkable resemblances of their own faith with other religions; especially the ethics of Christ are truly elevating and remind Buddhists of the noble injunctions of Buddha.

12. Buddhists are all those who, like Buddha, seek salvation in enlightenment. There are Buddhists who officially join the Buddhist brotherhood by voluntarily taking the vows with the purpose of leading a life of perfect holiness. There are others who by a solemn pronunciation of the refuge-formula join the Buddhist Church as lay members, and lay members may, equally with those who have taken the vows, attain the bliss of salvation. In addition there are unconscious followers of Buddha who without any

[4] See Sir M. M. William's *Buddhism*, p. 90.

external connection with Buddhist communities accept the truths of Buddhism, and walk in the noble eightfold path.

PART IV

GEMS OF BUDDHIST POETRY.

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OURSELVES.

BY ourselves is evil done,
By ourselves we pain endure.
By ourselves we cease from wrong,
By ourselves become we pure.
No one saves us but ourselves:
No one can, and no one may,
We ourselves must walk the path—
Buddhas merely teach the way.

Dhammapada, 165.

UNFAILING.

Nowhere in the sky,
Nowhere in the sea,
Nor in the mountains high,
Is a place where we
From the fate of death can hide,
There in safety to abide.

Nowhere in the sky,
Nowhere in the sea,
Nor in the mountains high,
Is a place where we
From the curse of wrong can hide,
There in safety to abide.

But where'er we roam,
As our kin and friends
Welcome us at home
When our journey ends,
So our good deeds, now done, will
Future lives with blessing fill.

Dhammapada, 127-8; 119-120.

THE HEART.

A hater makes a hater smart,
The angry cause alarm,
Yet does an ill-directed heart
Unto itself more harm.

Parents will help their children, sure,
And other kin-folks will;
But well-directed hearts procure
A bliss that's greater still.

Dhammapada, 42-43.

MIND.

Creatures from mind their character ob-
tain,
Mind-made they are, mind-marshalled
they remain;
Thus him whose mind corrupted thoughts
imbue,
Regret and pain unfailing will pursue.
E'en so we see draught-oxen's heavy heel
Close followed by the cart's o'erburdened
wheel.

Creatures from mind their character obtain,
Mind-made they are, mind-marshalled they remain;
Thus him whose mind good and pure thoughts imbue
Serenest bliss unfailing will pursue.
E'en so we see things moving in the sun
By their own shadows close attended on.

Dhammapada, 1-2.

THE ROOF.

Into an ill-thatched house the rains
Their entrance freely find;
Thus passion surely access gains
Into an untrained mind.

Into a well-thatched house the rains
Their entrance cannot find;
Thus passion never access gains
Into a well-trained mind.

Dhammapada, 13-14.

LIFE OR DEATH.

Earnestness leads to the State Immortal;
Thoughtlessness is grim King Yama's
portal.
Those who earnest are will never die,
While the thoughtless in death's clutches
lie.

Dhammapada, 21.

THE BANE OF MAN.

As fields are damaged by a bane,
So 'tis conceit destroys the vain.
As palaces are burned by fire,
The angry perish in their ire.
And as strong iron is gnawed by rust,
So fools are wrecked through sloth and
lust.

Dhammapada, 258, 240.

BE RESOLUTE.

What should be done, ye do it,
Nor let pass by the day;
With vigor do your duty,
And do it while you may.

Dhammapada, 313,

THE UNCREATE.

Cut off the stream that in thy heart is
beating:
Drive out lust, sloth, and hate;
And learnest thou that compound things
are fleeting,
Thou know'st the uncreate.

Dhammapada, 383.

THE REALM OF THE UNCREATE.

Question:

Oh! Where can water, where can wind,
Where fire and earth no footing find?
Where disappears the *mine* and *thine,*
Good, bad; long, short; and coarse and
fine;
And where do name and form both cease
To find in nothingness release?

Answer:

'Tis in the realm of radiance bright,
Invisible, eternal light,
And infinite, a state of mind,

There water, earth, and fire, and wind,
And elements of any kind,
Will nevermore a footing find;
There disappears the *mine* and *thine*,
Good, bad; long, short; and coarse and
fine.
There, too, will name and form both
cease,
To find in nothingness release.

Dîgha-Nikâya, xi, 67.

THE EGO ILLUSION.

Mâra, the Evil One:

So long as to the things
Called *mine* and *I* and *me*
Thy anxious heart still clings,
My snares thou canst not flee.

The Disciple:

Naught's mine and naught of me,
The self I do not mind!
Thus Mâra, I tell thee,
My path thou canst not find.

Samyutta Nikâya, iv, 2-9.

EGOTISM CONQUERED.

If like a broken gong
Thou utterest no sound:
Then only will Nirvâna,
The end of strife, be found.

Dhammapada, 134.

TRANSIENCY.

The king's mighty chariots of iron will rust,
And also our bodies resolve into dust;
But deeds, 'tis sure,
For aye endure.

Dhammapada, 151.

DEEDS LIVE ON.

Naught follows him who leaves this life;
For all things must be left behind:
Wife, daughters, sons, one's kin, and friends,
Gold, grain and wealth of every kind.
But every deed a man performs,
With body, or with voice, or mind,

'Tis this that he can call his own,
This will he never leave behind.

Deeds, like a shadow, ne'er depart:
Bad deeds can never be concealed;
Good deeds cannot be lost and will
In all their glory be revealed.
Let all then noble deeds perform
As seeds sown in life's fertile field;
For merit gained this life within,
Rich blessings in the next will yield.

Samyutta Nikâya, iii, 2, 10.

RIGHT AND WRONG.

Oh, would that the doer of right
Should do the right again!
Oh, would that he might take delight
In the constant doing of right;
For when
A man again and again does the good
He shall enjoy beatitude.

Oh, would that the doer of wrong
Should not do wrong again!
Oh, would that he did not prolong
His career of doing wrong;

For when
From wrong a man will not refrain
At last he'll have to suffer pain.

Dhammapada, 118.

THE VICTOR.

Behold the muni wise and good
His heart from passion free.
He has attained to Buddhahood
Beneath the Bodhi tree.

Fo-Sho-Hing-Tsan-King, 1080.

THE BLISS OF THE GOSPEL.

So blest is an age in which Buddhas arise
So blest is the truth's proclamation.
So blest is the Sangha, concordant and
wise,
So blest a devout congregation;

And if by all the truth were known,
More seeds of kindness would be sown,
And richer crops of good deeds grown.

Dhammapada, 194.

DEVOTION.

In the mountain hall we are taking our
seats,
In solitude calming the mind;
Still are our souls and in silence prepared
By degrees the truth to find.

From "Buddhist Chants and Processions," *Journal of the Buddhist Text Society of India,* Vol. III, Part II.

EDIFICATION.

Vast as the sea
Our heart shall be,
And full of compassion and love.
Our thoughts shall soar
Forevermore
High, like the mountain dove.

We anxiously yearn
From the Master to learn,
Who found the path of salvation.
We follow His lead
Who taught us to read
The problem of origination.

From "Buddhist Chants and Processions," *Journal of the Buddhist Text Society of India,* Vol. III, Part II.

HAPPINESS.

Happy is the Buddhist's fate
For his heart knows not of hate.
Haters may be all around,
Yet in him no hate is found.

Happy is the Buddhist's fate,
He all pining makes abate.
Pining may seize all around
Yet in him no pining's found.

Happy is the Buddhist's fate,
Him no greed will agitate.
In the world may greed abound,
Yet in him no greed is found.

Happily then let us live,
Joyously our service give,
Quench all pining, hate and greed:
Happy is the life we lead.

Dhammapada, 197-200.

BUDDHIST DOXOLOGY.

Bright shineth the sun in his splendor
by day
And bright the moon's radiance by night,
Bright shineth the hero in battle array,
And the sage in his thought shineth
bright.
But by day and by night, none so glori-
ous, so bright,
As Lord Buddha, the source of all spir-
itual light.

Dhammapada, 387.

THE BEST WEAPONS.

With goodness meet an evil deed
With lovingkindness conquer wrath,
With generosity quench greed,
And lies, by walking in truth's path.

Dhammapada, 223.

UNIVERSAL GOODWILL.

Suffuse the world with friendliness.
Let creatures all, both mild and stern,

See nothing that will bode them harm.
And they the ways of peace will learn.

Chulla-Vagga, v, 6.

A GOOD OLD RULE.

Hate is not overcome by hate;
By love alone 'tis quelled.
This is a truth of ancient date,
To-day still unexcelled.

Dhammapada, 5.

THROUGHOUT THE FOUR QUARTERS.

The Tathagata's thoughts the four quarters pervade
With his pure and unlimited love—
With his love so profound and of noblest grade,
Far reaching below and above.

As a powerful trumpeter makes himself heard,
The four quarters around and about,
So to all the world the Tathagata's word
Goeth forth and leaveth none out.

Teviggasutta, iii, 1-2.

SWEETER.

Sweet in the world is fatherhood,
And motherhood is sweet;
But sweeter is the thought of good,
If nobly our heart beat.
Sweeter a life to old age spent
In truth and purity;
Sweeter to reach enlightenment
And keep from evil free.

Dhammapada, 332-333.

IN THE WORLD NOT OF THE WORLD.

As lilies on a dung-heap grow,
Sweet-scented, pure and fine,
Among the vulgar people, so
Should the disciple shine.

Dhammapada, 58-59.

BEATITUDE.

Cherishing father and mother,
And wife and children; this
And love of a peaceful calling,
Truly is greatest bliss.

Practising lovingkindness,
Befriending one's kindred: this
And to lead a life that is blameless,
Truly is greatest bliss.

Self-control and wisdom,
The four noble truth,—all this,
And attainment of Nirvana,
Truly is greatest bliss.

Sutta-Nipata, 261-2; 266.

KARMA.

Plain is the law of deeds
Yet deep, it makes us pause;
The harvest's like the seeds,
Results are like their cause.
Apply thy will
To noble use,
Good deeds bring forth no ill,
Bad deeds no good produce.

From the author's *Karma.*

A BUDDHIST MAXIM.

Who injureth others
Himself hurteth sore;

Who others assisteth
Himself helpeth more,
Let th'illusion of self
From your mind disappear,
And you'll find the way sure;
The path will be clear.

From the author's *Karma.*

AT THE GRAVE.

How transient are things mortal!
How restless is man's life!
But Peace stands at the portal
Of Death, and ends all strife.

Life is a constant parting—
One more the stream has crossed;
But think you who stand smarting
Of that which ne'er is lost.

All rivers flowing, flowing,
Must reach the distant main:
The seeds which we are sowing
Will ripen into grain.

From an old Buddhist Song.

THE GOAL.

Life's solace lies in aspirations
Which will remain when we are gone.
Immortal through time's transformations
Is he whose soul with truth grows one.
He has attained life's inmost center,
The realm where death can never enter.

My heart expandeth with emotion
To be an agent of Truth's laws.
As rivers sink into the ocean,
So I'll be one with Love's great cause.
Love leadeth to life's inmost center,
The realm where death can never enter.

P. C.

AMITABHA.

O Amitabha, wondrous thought,
O Wisdom which Lord Buddha taught!
Profound and full of beauty.
Thou, the abiding and sublime,
Art never moved in change of time,
Thou teacher of life's duty.

Brighten,
Enlighten,
Cleanse from error,
Free from terror;
Newly quicken
Those who are with blindness stricken!

Thou, Reason's norm inviolate,
Truth universal, uncreate;
Right answer to life's query.
To thinkers thou art nature's law.
The prophet thou inspir'st with awe,
And givest strength the weary.
Filling
And stilling
All the yearning
Of souls, burning
For resplendent
Glories of the realms transcendent.

Oh, use life's moments as they flee
In aspect of eternity;
In acts abides the actor.
Eternal truth when understood
Turns curse to bliss, the bad to good.

Make truth thy life's great factor,
Sowing
Seeds, growing,
Never waning,
But attaining,
  To resplendent
Glories of the realms trancendent.

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